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«لا اعتكاف إلا في المساجد الثلاثة»

Clarifying the Evidence

in Referencing and Verifying the Hadeeth

"There is no 'Itikaaf except in the Three Mosques"

By Shaikh Abu Ibraaheem Muhammad bin 'Abdil-Wahhaab Al-Wassaabee

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About the Book: This book is a complete translation of a small booklet entitled: ***Eedaah-ud-Dalaalah fee Takhreej wa Tahqeeq "Laa 'Itikaaf Illaa fil-Masaajid ath-Thalaathah"*** (Clarifying the Evidence in Referencing and Verifying the Hadeeth: "There is no 'Itikaaf except in the Three Mosques") printed by Dar-ul-Athaar, San'aa in 2003H.

In this brief discussion, the author, Shaikh Muhammad bin 'Abdil-Wahhaab Al-Wasaabee, presents the references and grading of the hadeeth: **"There is no 'Itikaaf except in the Three Mosques"** through a discourse on the hadeeth's narrators and sources. He also alludes to points of benefit drawn from the discussion on the verification of the hadeeth and presents the readers with advice concerning 'Itikaaf.

'Itikaaf is an important topic, especially in this month of Ramadaan, due to the many blessings and rewards contained within it. The matter of it being legislated in just the three mosques, i.e. Masjid al-Haraam in Makkah, Masjid an-Nabawee in Madeenah and Masjid Al-Aqsaa in Jerusalem, or in every mosque in which the Jumu'ah Prayer is established is an issue that has long been in debate. However, through the presentation of the evidence in this treatise, it is hoped that the readers may gain insight on the correct position with regard to this tremendous act of worship. It is also hoped that this book will aid the one who reads it into preserving and abiding by this sacred practice of Islaam, by which one's heart grows attached to the masjid and the servant dedicates himself entirely for a specified amount of time to the service and worship of His Lord.

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Introduction from Shaikh Muqbil bin Haadee Al-Waadi'ee

All praise is for Allaah and may the peace and blessings be upon His servants whom He has chosen. I bear witness that there is no deity that has the right to be worshipped except Allaah, and I bear witness that Muhammad is His slave and Messenger.

To proceed: I have reviewed the following three treatises of the noble Shaikh, Abu Ibraaheem Muhammad bin 'Abdil-Wahhaab Al-Wassaabee Al-'Abdalee:

1. The scholarly Summary of the Rulings on Giving Breast-Milk to an Adult,
2. Clarifying the Evidence in Referencing and Verifying the Hadeeth: "There is no 'Itikaaf except in the Three Mosques", and
3. The Satisfactory Word on Performing 'Umrah by a Makkan Citizen.

And I have found that he has excelled in his writings. He has combined the hadeeth and Fiqh and mentioned the biographies (of narrators) and the differences of opinions of the people of knowledge, may Allaah have mercy on them. He has also mentioned the grading for the hadeeth and provided biographies for those narrators whose biographies required elucidation. This was the same methodology that was traversed by Abu Muhammad Ibn Hazm in *Al-Muhallaa* and Ash-Shawkaanee in *Nayl-ul-Awtaar*.

This is the moderate path that Allaah has ordered us to abide by when He said: **"Verily Allaah commands towards fairness and kindness"** and when He said: **"And when you say something, then be just."**

The author presents the evidences and what the scholars have understood from them, thus leaving you to choose the view that you feel will bring you closer to Allaah, without resorting to *taqleed* (blind-following).

As for the author of these three treatises, then he is Shaikh Muhammad bin 'Abdil-Wahhaab – the teacher of Tawheed and Fiqh, and of good manners, abstinence and piety; the compassionate educator; the caller to Muslim unity; the warner against repulsive partisanship; the one who is extremely patient with poverty and difficulties, and the one who is wise with regard to the field of Da'wah (Calling to Allaah). He loves the predecessors (i.e. Salaf) of this ummah and hates the innovators – each one according to the form of his innovation.

We ask Allaah to establish us as well as him upon the truth and to give us and him a final good end. Verily, He is the One who hears the supplication.

Muqbil bin Haadee Al-Waadi'ee

Author's Introduction

All praise be to Allaah, Lord of the universe, Guide of the believers and Protector of the righteous. And I bear witness that there is no deity that has the right to be worshipped except Allaah – the Living and the Eternal, the Mighty and the Wise, the One who has completed His Religion, perfected His blessing and chosen Islaam as a way of life. He does not accept any deed from His servants except those that are derived from His Religion and done sincerely for His sake.

And I bear witness that Muhammad is His slave and His Messenger, through whom He has completed His Religion and perfected His blessing. He does not accept any deed from His servant except for that which is in accordance with his ﷺ Sunnah. To proceed:

This is a study on the hadeeth of Huddhaifah bin al-Yamaan ﷺ, which was raised as being a saying of the Prophet ﷺ: **"There is no 'Itikaaf except in the Three Mosques."**

I ask Allaah, the Mighty and Generous, to grant me precision and correctness in my statements and actions and to make my beliefs, actions and statements in accordance with the noble Qur'aan and with what has been authentically reported from the Prophet's guidance. Verily, my Lord hears the supplications. All praise be to Allaah, Lord of all that exists, and may the peace and blessings of Allaah be on our Prophet, Muhammad, his family and Companions.

Yemen, the 11th of Ramadaan, 1408H

I reviewed the treatise again in Jeddah in 1410H after the first edition was printed in order to prepare it for its next printing. Then I looked at it again in Hudaidah in 6/3/1418H.

I ask Allaah to aid Islaam and the Muslims through it, and to place it on my scale of good deeds on the Day of Resurrection – **"The Day when no wealth or children will be of benefit – except for one who comes to Allaah with a pure heart."**

May the peace and blessings of Allaah be on our Prophet, Muhammad, his family and Companions.

Al-Hudaidah (in Yemen) on the 10th of Rajab, 1419H. I then studied the treatise in Masjid as-Sunnah in Hudaidah on 10/7/1421H. I re-examined the book on the 9th day of Muharram, 1424H, all praise be to Allaah, Lord of all that exists.

The Author

Text of the Hadeeth

1. Sa'eed bin Mansoor said in his *Sunan* as is stated in *al-Muhallaa* (5/195, issue: 633)

Sufyaan – i.e. Ibn 'Uyainah – narrated to us from Jaami' bin Abee Raashid from Shaqeeq bin Salamah that he said: "Hudhaifah said to 'Abdullaah bin Mas'ood: I have come to know that the Messenger of Allaah ﷺ said: **'There is no 'Itikaaf except in the Three Mosques.'**" Or he said: **"A congregational mosque."**

This hadeeth was also reported by:

2. At-Tahaawee in *Mushkil-ul-Athaar* (7/201) in *marfoo'* form
3. At-Tabaraanee in *al-Kabeer* (9/349-350) in *mawqoof* form
4. 'Abdur-Razzaaq as-San'aanee (4/347-348) in *mawqoof* form
5. Ibn Abee Shaybah (2/503) in *mawqoof* form
6. Al-Bayhaqee (4/316) in *marfoo'* form
7. Adh-Dhahabee in *Siyar A'laam an-Nubalaa* (15/81) in *marfoo'* form
8. Al-Albaanee added Al-Isma'eeli to this in his book *Qiyaamu Ramadaan*, 2nd Edition, as well as in *Silsilat-ul-Ahaadeeth as-Saheehah* (no. 2786) in *marfoo'* form.
9. Al-Faakihee in *Akhbaar Makkah* (2/149) in *marfoo'* form as stated in *as-Saheehah* of Al-Albaanee (no. 2786). [1]

Examining the Chain of Narration:

1. Shaqeeq bin Salamah is Abu Waa'il Al-Koofee

Ibn Ma'een said: "He is reliable – the likes of him is not to be asked about." Wakee' said: "He was trustworthy." Ibn Sa'ad said: "He was reliable and narrated many hadeeth." Ibn 'Abdil-Barr said: "There is a unanimous agreement as to his trustworthiness." Ibn Abee Haatim asked his father: "Would he commit *tadlees*?" He replied: "No." See *at-Tah'dheeb* (4/361-363)

2. Jaami' bin Abee Raashid Al-Koofee

Ahmad said: "He is a reliable Shaikh." An-Nasaa'ee said: "He was reliable." Ya'qoob bin Sufyaan said: "He was from Koofah, reliable, reliable." See *at-Tah'dheeb* (2/56).

3. Sufyaan bin 'Uyainah, Abu Muhammad Al-Koofee, resident of Makkah

[1] **Translator's Note:** A *marfoo'* hadeeth refers to a statement that has been reported by a Companion but, based on what is contained in the report, has been raised to a saying of the Prophet, Muhammad. A *mawqoof* hadeeth is a statement that has been reported by a Companion and not raised to a saying of the Prophet, but rather "stopped", and held to be that Companion's saying.

Ash-Shaafi'ee said: "If it weren't for Maalik and Sufyaan, the knowledge of the Hijaaz area would have departed." And Ibn Sa'ad said: "He was reliable, established, narrator of many hadeeth, a proof." Abu Haatim said: "Ibn 'Uyainah – the reliable one, the Imaam" and "The most reliable in narration amongst the companions of Az-Zuhree was Maalik and Ibn 'Uyainah.

At-Tirmidhee said: "I heard Muhammad – i.e. Al-Bukhaaree – say: "He has memorized more ahaadeeth than Hammaad bin Zaid." And Al-Laalikaa'ee said: "He is not in need of *tazkiyah* (approbation) due to his high level of trustworthiness and precision." See *at-Tah'dheeb* (4/117-122).

I say: The hadeeth is authentic, there being no doubt about this.

Note: Refer to the treatise "*Al-Insaaf fee Ahkaam al-'Itikaaf*" of 'Alee bin Hasan bin 'Alee bin 'Abdil-Hameed.

Doubt-Raising Arguments and their Responses

The First Doubt:

There is a difference of opinion concerning Hudhaifah in his reporting:

Shaqeeq bin Salamah reported the narration as being raised (*marfoo'*) to a saying of the Prophet ﷺ, while Ibraaheem bin Yazeed an-Nakha'ee contradicts him in this by reporting it in *mawqoof* (stopped) form, as being only a saying of Hudhaifah رضي الله عنه. The following is a reply to this contradiction:

Abu Haatim and 'Alee Ibn al-Madeenee said about this Ibraaheem: "He did not meet any of the Companions." This has been reported in *at-Tah'dheeb* (1/178) and *Jaami' at-Tahseel* (pg. 168).

I say: So this shows that his chain of narration is broken, whereas the chain of Shaqeeq is connected. And it is not permissible to contradict an authentic narration with a weak one.

Note:

This narration of Ibraaheem has been reported by Ibn Abee Shaybah, As-San'aanee and At-Tabaraanee.

The Second Doubt:

There is a difference of opinion concerning Ibn 'Uyainah in his reporting:

'Abdur-Razzaaq as-San'aanee reported this narration from him (i.e. Ibn 'Uyainah) in *mawqoof* form (i.e. as his own saying), as occurs in his *Musannaf* and *al-Mu'jam-ul-Kabeer* of at-Tabaraanee.

He is contradicted by Sa'eed bin Mansoor, author of *as-Sunan*, Mahmood bin Aadam al-Marwazee, Hishaam bin 'Ammaar, Muhammad bin al-Faraj, Sa'eed bin 'Abdir-Rahmaan, and Muhammad bin Abee 'Umar al-'Adanee who reported it from him in *marfoo'* form, i.e. raised as a saying of the Prophet ﷺ.

So I investigated into the biographies of these narrators and behold, I found that Sa'eed bin Mansoor was at the same level as 'Abdur-Razzaaq, and perhaps higher. And there still remained Mahmood bin Aadam, Hishaam bin 'Ammaar, Muhammad bin al-Faraj, Sa'eed bin 'Abdir-Rahmaan, and Muhammad bin Abee 'Umar al-'Adanee who were all

at the same level, according to us. So therefore, the hadeeth is authentic as a saying of the Prophet, thus all praise is due to Allaah.

Refer to their biographies in at *at-Tah'dheeb*:

1. Sa'eed bin Mansoor (4/89)
2. 'Abdur-Razzaaq bin Hammaam (6/310)
3. Mahmood bin Aadam (10/61), as well as in *al-Jarh wat-Ta'deel* (2/290 and 291)
4. Hishaam bin 'Ammaar (11/51)
5. Muhammad bin al-Faraj Al-Qurshee Al-Baghdaadee. He was reliable and from the teachers of Muslim and Abu Dawood. See *Tahreer Taqreeb at-Tah'dheeb* (3/304-305)
6. Sa'eed bin 'Abdir-Rahmaan as occurs in *as-Saheehah* (no. 2786) in *marfoo'* form. He is Sa'eed bin 'Abdir-Rahmaan al-Makhzoomee. See *Tah'dheeb at-Tah'dheeb* (4/55)
7. Muhammad bin Abee 'Umar as occurs in *as-Saheehah* in *marfoo'* form. See his biography in *at-Tah'dheeb* (9/518-520)

Note:

Ibn Abee Haatim said about Mahmood bin Aadam in *al-Jarh wat-Ta'deel* (8/290-291): "He was trustworthy and honest."

Point of Benefit:

In the report of Sa'eed, there occurs the wording: **"…or a congregational masjid."** This addition has not been mentioned by those who reported it in *marfoo'* form or those who reported it in *mawqoof* form. Yes, the addition occurs in some of the paths of narration from Ibraaheem bin Yazeed An-Nakha'ee. However, you have already read that the path of narration from Ibraaheem bin Yazeed is broken.

Regardless, the following hadeeth serves as a supporting witness for it:

The Text of the Hadeeth of 'Aa'ishah (*radyAllaahu 'anhaa*)

Abu Dawood said in his *Sunan* (2/836-837, no. 2473):

Wahb bin Baqiyyah narrated to us: Khaalid informed us from 'Abdur-Rahmaan, i.e. Ibn Ishaaq from Az-Zuhree from 'Urwah from 'Aa'ishah (*radyAllaahu 'anhaa*) that she said: **"The Sunnah with regard to the one performing 'Itikaaf is that he not visit a sick person nor witness a funeral, nor touch a woman, nor have intercourse with her, nor go outside (of the masjid) for a necessity except for those cases where it is absolutely necessary. There is no 'Itikaaf except with fasting, and there is no 'Itikaaf except in a congregational masjid."**

A Discussion on the Chain of Narration:

1. Wahb bin Baqiyyah Al-Waasitee, Abu Muhammad, reliable.
2. Khaalid bin 'Abdillaah At-Tahhaan Al-Waasitee, reliable, trustworthy.
3. 'Abdur-Rahmaan bin Ishaaq bin 'Abdillaah Al-Madanee, honest.
4. Muhammad bin Muslim bin Shihaab Az-Zuhree Al-Madanee, the Faqeeh, the Haafidh.
5. 'Urwah bin Az-Zubair Al-Madanee, a reliable Faqeeh
6. 'Aa'ishah, the truthful believer, daughter of Abu Bakr, Mother of the Believers.

References of the Hadeeth:

Reported by Ad-Daaraqutnee (2/201, no. 11 and 12) from Ibn Juraij from Az-Zuhree.

Al-Bayhaqee (4/315-316) also reported it from the path of 'Aqeel from Az-Zuhree. Also see *al-Irwaa* (4/139-140).

The Ruling on the Hadeeth:

Its chain of narration is sound (*hasan*) based on the chain of Abu Dawood. The hadeeth is authentic for 'Aqeel and Ibn Juraij 'Abdur-Rahmaan bin Ishaaq have been quoted from. Furthermore, the hadeeth of Hudhaifah mentioned in the beginning of the treatise serves as a supporting witness for it.

Important Note:

When a Companion states: **"Such and such is from the Sunnah…",** the hadeeth takes on the ruling of being raised to a statement of the Prophet ﷺ. This has been agreed upon in the books on Principles of Hadeeth.

So based on this hadeeth, 'Itikaaf is therefore permissible in every masjid in which the Jumu'ah prayer is established. However, performing it in the Three Mosques is better and more complete.

This is the stronger view according to our teacher, Muqbil bin Haadee Al-Waadi'ee.

The Third Doubt:

Ibn Mas'ood's statement to Hudhaifah ﷺ: "Perhaps you have forgotten and they have remembered, and you have erred while they have gotten it correct."

This is a statement that has no proof in it, since he did not provide any evidence for what he is saying. It is quite clear for the one with intellect that if there is an error on the part of a trustworthy person, there must be clear proof for it.

Points of Benefit

First: People have differed on the place where ‘Itikaaf can be performed into several opinions. And they are as follows:

1. One group says: There is no ‘Itikaaf except in the Prophet’s Masjid.
2. Another group holds: There is no ‘Itikaaf except in the Masjid of Makkah and the Masjid of Madeenah only.
3. Another group states: There is no ‘Itikaaf except in the masjid of a prophet.
4. Another group states: There is no ‘Itikaaf except in the Masjid of Makkah or the Masjid of Madeenah or the Masjid of Jerusalem.
5. Another group holds: There is no ‘Itikaaf except in a central city.
6. Another group holds: There is no ‘Itikaaf except in a large central mosque.
7. Another group says: There is no ‘Itikaaf except in a congregational masjid.
8. Another group holds: ‘Itikaaf is permissible in every masjid and a man may even perform ‘Itikaaf in the masjid of his own home.

Ibn Hazm mentioned these opinions in his book *al-Muhallaa* (5/193-195, issue: 633).

Second: Shaikh Al-Albaanee said in his book “*Qiyaamu Ramadaan*”, 2nd Edition (pg. 36):

“Furthermore, I came upon an authentic hadeeth that clearly specifies the ***‘masaajid’*** mentioned in the previous ayah to mean the three masaajid: Masjid Al-Haraam, Masjid An-Nabawee and Masjid Al-Aqsaa. The hadeeth is: **‘There is no 'Itikaaf except in the Three Mosques.’** According to what I came across, those among the Salaf who held this opinion were Hudhaifah bin al-Yamaan, Sa'eed bin Al-Musayyib and 'Ataa. However, he ('Ataa) did not mention Masjid Al-Aqsaa. Others held the opinion that it was any congregating masjid (in which the Jumu'ah prayer is held), without restriction. And yet others disagreed saying it can even be done in the masjid of one's home.

But there is no doubt that adhering to what complies with the hadeeth concerning it is what deserves to be followed. And Allaah, Glorified and Exalted, knows best.”

[End of Shaikh Al-Albaanee’s words]

Third: This hadeeth has been authenticated by:

Adh-Dhahabee in *Siyar A'alaam an-Nubalaa* (15/81) when he said after having referenced it with its chain of narration: "An authentic hadeeth…"

Shaikh Al-Albaanee whose words have preceded: "Furthermore, I came upon an authentic hadeeth that clearly…"

He also stated in his *Silsilat-ul-Ahaadeeth as-Saheehah* (no. 2786): "This chain of narration is authentic according to the conditions set forth by the two Shaikhs (i.e. Al-Bukhaaree and Muslim)."

I say: The hadeeth is as they both said it is.

Important Note:

My Muslim brother, if you are unable during one year to perform 'Itikaaf in one of the Three Mosques, then make your 'Itikaaf in any masjid where the Jumu'ah Prayer is established. The doors to goodness, all praise be to Allaah, are many. Among them is *ar-Ribaat* (i.e. safeguarding the boundaries of Islaam), as occurs in the hadeeth: **"…And waiting for prayer after the prayer. That is *ar-Ribaat*. That is *ar-Ribaat*."** [Reported by Muslim (1/219, hadeeth no. 251 on the authority of Abu Hurairah ﵁]

A Reply to the Treatise
"Repelling the Differences on the Place for 'Itikaaf"

I had finished writing my treatise on the 11th of Ramadaan, 1408H, and then on the 8th of Muharram, 1409H. But before I handed in my treatise for it to be printed, I came across an essay from my Muslim brother Jaasim bin Sulaimaan Ad-Dawsiree in which I found errors, so I wanted to caution the readers about some of these mistakes. Therefore, I say:

First: His saying: "No one has declared Mahmood bin Aadam reliable except for Ibn Hibbaan" is deficient. Rather, Ibn Abee Haatim has also declared him reliable as occurs in *al-Jarh wat-Ta'deel* (8/290-291), where he said: "He was reliable, honest."

Second: His saying: "And 'Abdur-Razzaaq, concerning the quality of his memory and precision, should not be compared to Mahmood bin Aadam, the one whose condition is hidden, not even in the best of situations" is also deficient. This is since Mahmood bin Aadam is reliable as has been stated previously. Furthermore, he is not alone in his raising the hadeeth to be a saying of the Prophet. Rather, he is supported in this by Sa'eed bin Mansoor, Hishaam bin 'Ammaar and others, as has been mentioned in The Second Doubt, so refer to it.

Third: He states: "So it has come to be known that Hudhaifah only stated that based on *Ijtihaad* (scholarly deduction) from his own self. And Ibn Mas'ood was not required to follow his Ijtihaad."

I say: This is contrary to the true facts. And if not, then the opposite of this is what is correct. This is since Hudhaifah based his statement on a text, and thus he was following it. As for Ibn Mas'ood, he had no textual evidence, so he resorted to using *Ijtihaad*. However, it was required for him to follow this text, since there is no *Ijtihaad* when there is a textual proof available.

And there are also other errors in the treatise.

Summary:

The summary of this study is that 'Itikaaf is prescribed in every masjid in which the Jumu'ah Prayer is established. However, performing it in one of the Three Mosques is better and more perfect.

This was the favored opinion of our teacher, the great scholar, the Muhaddith, the Faqeeh, Abu 'Abdir-Rahmaan Muqbil bin Haadee Al-Waadi'ee, may Allaah have mercy on him.

Advice:

Strive hard to make 'Itikaaf with your fellow brothers who are students of knowledge from Ahlus-Sunnah wal-Jamaa'ah, and beware of making 'Itikaaf with partisans or innovators, for indeed they will disease your heart with vain desires and disparagement of Ahlus-Sunnah. Nothing is equal to keeping safe. And I swear by Allaah that having an upright heart is better for you than this worldly life and all that is in it. Your heart will never become upright except by holding tight onto the Book and the Sunnah.

Closing Remarks:

I ask Allaah to allow us to hold onto the Book (i.e. the Qur'aan) and the Wisdom (i.e. Sunnah) until the Day We meet Him. Verily, He is Able to do all things. May the peace and blessings of Allaah be upon our Prophet, Muhammad, his family and Companions.

Glorified be Your Praises, O Allaah. I bear witness that there is no deity that has the right to be worshipped except You. I ask You for forgiveness and turn to You in repentance.

Yemen, 11th of Ramadaan 1408H

I reviewed the treatise again on 3/6/1418H in Hudaidah in order to prepare it for its second printing, by the Will of Allaah.

I then checked it again after I received some remarks about it from Shaikh Muqbil, may Allaah have mercy on him, on 6/3/1418H.

Al-Hudaidah, the 15th of Rajab, 1419H.

I studied it again in Masjid as-Sunnah in Hudaidah on 7/10/1421H, and then I reviewed it again on the 9th day of Muharram, 1424H.